DOCUMENT RESUME

ED 250 946 FL 014 703

AUTHOR Salzmann, Zdenek
TITLE Naming Persons in Bigar, a Czech-Speaking Village in the Southern Romanian Banat. Sociolinguistic Working Paper Number 89.
INSTITUTION Southwest Educational Development Lab., Austin, Tex.
SPONS AGENCY National Inst. of Education (ED), Washington, DC.
PUB DATE Nov 81
NOTE 34p.; For other titles in this series, see FL 014 699-705 and FL 014 707.
AVAILABLE FROM Southwest Educational Development Laboratory, 211 East 7th St., Austin, TX 78701.
PUB TYPE Reports - Research/Technical (143)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Culture Contact; *Czech; Females; Foreign Countries; Males; *Rumanian; *Rural Areas; *Sociocultural Patterns; Sociolinguistics; *Traditionalism
IDENTIFIERS *Names; Nicknames; *Rumania

ABSTRACT

The unusually elaborate system of nicknaming in the Romanian village of Bigar, wih a population of 340, is influenced by the region's history. Every villager has a legal name consisting of a given or first name and a family name, both conforming to Romanian orthography. The villagers may also use the corresponding Czech forms in informal contexts with other Czech speakers. The custom of placing the family name before the given name is followed with the Czech forms. Females' family names are rarely given the feminine suffixes that are obligatory in formal Czech. The repertory of given names used is very conservative, currently consisting of 26 male and 26 female names. To distinguish among individuals whose full names are identical, diminutives or familiar names are used, some of which continue to reflect past foreign models or otherwise depart from modern Czech usage. Names of children born in the last 15 years are similar to those of the preceding three generations or longer, and to those most widely used in Bohemia and Moravia from the late Middle Ages to the early 19th century. A very small number reflect German influence, only one is borrowed from Magyar, and only one name, in male and female form, is Romanian, although many domestic animals are given Romanian names. In 111 households there are only 25 family names, of primarily Czech and German origin. Nicknaming is almost universal, and it is common for someone to have several of these names, used in different contexts or audiences and derived from tradition, ancestry, occupation, or personal attributes. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

NAMING PERSONS IN BIGĂR, A CZECH-SPEAKING VILLAGE IN THE SOUTHERN ROMANIAN BANAT

by

Zdenek Salzmann

University of Massachusetts, Amherst

ERMISSION TO REPRODUCE THIS
TERIAL HAS BEEN GRANTED BY

SEDL

THE EDUCATIONAL RESOURCES
ORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.
Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

Sociolinguistic Working Paper
NUMBER 89

November, 1981
Southwest Educational Development Laboratory
211 East Seventh Street
Austin, Texas

NAMING PERSONS IN BIGĂR,
A CZECH-SPEAKING VILLAGE IN THE SOUTHERN ROMANIAN BANAT [1]

Zdenek Salzmann

University of Massachusetts, Amherst

1. Introduction

Proper names in recent or contemporary use by the inhabitants of the six Czech-speaking villages in the southern Romanian Banat have already been the subject of several short studies (Skulina 1974; Utěšený 1963a, 1963b, and 1964). Skulina's contribution deals with the names of persons and animals in the community of Šumița as well as a small sample of local toponyms. Utěšený's articles are more general in scope, providing a useful survey of proper names in the remaining five villages—Bigăr, Eibenthal, Gîrnic, Ravensca, and Sf. Elena. The aim of the present paper is to supplement the available information by concentrating on the village of Bigăr, whose elaborate system of nicknaming persons deserves a more thorough study.[2]

2. Bigăr—A General Background

The available sources are not in full agreement concerning the circumstances under which the Czech-speaking villages in the southern Romanian Banat were established.[3] According to archival records of the imperial war ministry in Vienna, the first two settlements came into existence in the early 1820s in response to the request of one Georg Magyarly to be allowed to bring in colonists from Bohemia for his extensive lumbering enterprise. Of these two villages, founded in the hills east of the present Moldova Nouă, only one remains today—Sf. Elena.

The second wave of migration of Bohemian families to the southern Banat began several years later with the encouragement of the administration of the Banat Military Frontier. Some of the migrants were settled in the hills northeast of Moldova, establishing the village of Weitzenried, today known as Gîrnic.[4] Others were taken further northeast toward Lăpuşnicel, near which they founded the village of Şumiţa. Still others were directed east along the Danube toward the present Berzasca and beyond it toward Orşova. This stream of migrants accounted for the villages of Ravensca, Bigăr, Eibenthal, and others. Despite some cases of real hardship, the settling of this second wave of Bohemian colonists apparently went well. According to a report in the Vienna archives, there were over a thousand Bohemian families in the southern Banat by March 1828 (von Czoernig 1857:3:108).

Although Bigăr apparently derived its name at the time of colonization from Poiana Zigerului, a large forest clearing extending west of the village site, for some time the community was officially known as Schnellersruhe. This name is said to have commemorated a visit and overnight stay in the vicinity by General Andreas von Schneller, whose distinguished military career included the command of the Banat Military Frontier.

Situated about 1,800 feet (550 meters) above sea level in rugged hilly terrain some 11 miles (18 kilometers) north of the Danube, Bigăr has remained relatively isolated from the other villages and towns of the region. The closest predominantly Romanian community—about 14 miles (22 kilometers) by dirt road—is Berzasca, to which Bigăr has been administratively subordinated since 1968. There is no public transportation to the village, and no telephone line connects it to the outside world. The villagers' supply of

electrical power depends on the local naphtha-driven generator and is limited to several hours after sunset each night. On workdays, a truck equipped to carry passengers takes about two dozen men to their shift at Cozla, where they work as miners, and brings them back again eleven hours later. The same truck handles the village mail three times a week.

The peak of Bigăr's growth dates back to the late 1930s when the number of its inhabitants apparently exceeded 600.[5] Since World War II, the village has been experiencing a steady decrease in population due to outmigration. The sharpest reduction occurred during the late 1940s, when a sizeable minority of villagers, especially young males, chose to be repatriated to Czechoslovakia. As of July 1, 1980, the number of Bigăr's permanent residents stood at about 340, and there is every indication that the population will continue to dwindle as more families decide to leave in search of wider employment opportunities and better living conditions elsewhere, especially in such nearby communities as Berzasca and Bozovici or regional cities such as Reşiţa and Orşova. Bigăr is not alone in population shrinkage. This trend is equally characteristic of the other isolated Czech-speaking villages, Ravensca in particular (Salzmann n.d.).

During much of Bigăr's history the villagers made their living as peasant workers. In the early years, many of the men worked as lumberjacks in order to support families while enlarging their agricultural landholdings on the densely wooded hillsides of the surrounding countryside. During the final quarter of the last century, an increasing proportion of the men established a pattern of seasonal work in the several mines of the region. Since then mining has become the major traditional occupation of the village males, and many of those who were repatriated to Czechoslovakia after the war chose to

tinue as miners there in preference to taking over farmsteads expropriated
m the expelled Sudeten Germans. As of July 1980, over thirty men commuted
ly to Cozla, a coal mine about 12 miles to the southwest; about ten worked
the Bigăr station of ISEM (Întreprinderea de Stat pentru Explorări Minere)
the edge of the village; and about a dozen were employed by the ISEM field
tion at Chiacovăţ, where they were housed during the week, returning home
Sundays.

During the past decade or so, the villagers' dependence on agriculture as
ignificant source of subsistence has sharply declined. The major factor has
n the rapidly increasing population of wild boars. Protected by the state
se animals have been causing serious damage to crops on any field not im-
iately adjacent to the village itself. As a consequence, the land on which
villagers are able to grow crops has shrunk severely. Before the war, the
t distant fields were at least 10 miles (16 kilometers) away from the village
nearly every farmstead had a pair of horses with which to cultivate the
ly ground; today, the outlying fields are well within a mile of the house-
ds and since 1977 there has not been a single horse in the entire community.
ull 40 percent of households do not even bother to keep cows at present.
eals are grown only to a small extent in the close vicinity of the village,
are used only as feed. Even so, most of the feed for domestic animals—
h the exception of hay—is purchased from outside the village as are also
ur and commercially baked bread. The only commodities in which the villagers
self-sufficient are potatoes, eggs, milk, and meat—poultry and pork. Lambs
occasionally purchased from Romanians in the area who raise them, while
s—two to three on the average in those households that keep them—are raised
ler contract for sale to the state.

Employment in mining has had an important effect on the village economy: as of July 1, 1980, no less than 80 individuals, including widows, were receiving miners' pensions, disability payments, or social assistance, and an additional six persons were paid half pensions to supplement their part-time jobs. Because as a rule miners' pensions are higher than average, the amount of cash available to the villagers each month exceeds the income of a farming village of comparable size by a significant margin.

Despite the profound socioeconomic changes that have marked the postwar years, the villagers continue to cling to the most important badge of their ethnic identity—the local variety of the Czech language—and have retained their strong preference for village endogamy. Marriages between second cousins are quite common and on occasion have been concluded even between first cousins. As a consequence, nearly everyone is easily able to trace ties of relationship to a sizeable number of other villagers. For example, one middle-aged couple selected at random were found to be related, by either blood or marriage, to bearers of at least nine of the twenty-five different family names occurring in the community at present (38 percent). The effects of this tendency toward inmarriage are reflected in the manner in which the villagers are named and in the elaborate system of nicknaming developed over the generations.

3. Given Names

Every villager has a legal name that consists of a given name (first name, forename, Christian name) [prenume] and family name (surname) [nume], both conforming to Romanian orthography and identifying the individual in all official documents such as his or her birth certificate, school reports, identity card [buletin de identitate], marriage certificate, and the like. Beside the official Romanian forms of their names, the villagers may also use

the corresponding Czech forms in such informal contexts as when writing to members of the other Czech-speaking communities, relatives and friends in Czechoslovakia, or in conversation with other native speakers of Czech whenever formal identification is called for. The custom, widespread in Romania, of placing the family name before the given name, both in speech and in writing, is also followed with respect to the native Czech form of personal names. Furthermore, the family names of females are only rarely provided with the appropriate feminine suffixes, mostly -ová or -é, obligatory in the usage of both Common and Literary Czech.[6] For example, such official forms as Mareș Veronica, Pelnars Ecaterina, Petracec Iosif, and Saucop Francisc are customarily rendered in their respective Czech forms as Mareš Veronika, Pelnař Kateřina, Petrášek Josef, and Soukup František.

Much like the Bigăr dialect of Czech, which has preserved a number of archaic features, the repertory of given names used in the village is quite conservative. Many of the names are those that were especially common in Bohemian villages during the past century. The two lists below include all male and female given names used in Bigăr as of July 1980. The names appear in their contemporary basic Czech forms and are arranged according to frequency, with the number of individuals to whom they are attached indicated parenthetically for the ten most common.

The names for males are Josef (24), Václav (21), František (18), Jan (18), Štěpán (14), Alois (11), Vincenc (9), Adam (7), Petr (7), Matěj (5), Ferdinand, August, Ludvík, Adolf, Vilém, Albert, Antonín, Emil, Heřman, Ladislav, Martin, Matouš, Rudolf, Šimon, Tomáš, and Karel (belonging to a man married into Bigăr from Gîrnic, another Czech-speaking village).

The names for females are Marie (26), Anna (23), Barbora (18), Kateřina (15),

Veronika (10), Zofie (7), Stefánie (Stěpánka [7]), Jana (7), Magdaléna (6). Terezie (6), Aloisie, Amálie, Helena, Josefa, Etela, Františka, Anežka, Eva, Kristýna, Matylda, Rozálie (Růžena), Cecílie, Hedvika, Irena, Jaroslava, and Ludmila.

The variety of given names used in Bigăr is relatively limited. In order to help distinguish among individuals whose full names are officially identical—by no means always members of the same household—the villagers make use of diminutive or hypocoristic (familiar, domestic) forms. These forms are of interest because some of them continue to reflect the influence of past foreign models or otherwise depart from present-day Czech usage. The most common ones in contemporary use are given below in parentheses after the basic form; the listings of names for males and females are separate.

Adam (Adík, Ády), Adolf (Dolfa, Dolfán, Dolfík), Alois (Lojza, Lojzin or Lojzín), Antonín (Tonda), August (Gusta), Ferdinand (Ferda), František (Franci, Franta), Heřman (Hermon), Jan (Jány, Jenda, Jeník, Johan), Josef (Józa, Jóži, Jožka), Ladislav (Láda), Ludvík (Lajoš), Matěj (Matějáš, Matys or Matýs), Petr (Patrán), Rudolf (Rudy), Štěpán (Štefan, Štěpánek), Václav (Véna, Venca, Vencík, Venoušek), Vilém (Vilhem), and Vincenc (Vincek).

Aloisie (Alojzka, Lojza, Lojzinka), Amálie (Amálka, Malči or Malčí), Anežka (Anyžka), Anna (Andula, Andulka, Anička, Anka, Mána, Nanynka), Barbora (Barka, Baruška), Cecílie (Cílka), Etela (Etelka, Etuška, Ety), Eva (Efina), Hedvika (Hedva), Helena (Helenka), Irena (Irenka), Jana (Johana, Johanka), Jaroslava (Jarka), Josefa (Jozefína, Pepina, Pepka), Kateřina (Káča, Kačena, Kačenka, Katuška, Káty), Kristýna (Kristýnka), Ludmila (Lída), Magdaléna (Majdaléna, Majdy), Marie (Marica, Marijána, Marjánka, Maruna, Maruška, Maryša,

Maryška, Mařena), Rozálie (Rozka), Štefánie (Štefinka, Štefka), Terezie (Nézi, Terka), Veronika (Veruna, Verunka), and Žofie (Sofina or Sofína, Sofinka).

The given names selected and domestic forms used for children born in Bigăr during the past fifteen years did not vary appreciably from the pattern characteristic of the preceding three generations or perhaps even longer. The most popular names for male children, in order of frequency, were Jan, Václav, Josef, Alois, Adam, Štěpán, and František. The only two new names were Emil and Rudolf (each used once). The corresponding sequence of given names for female children was Marie, Kateřina, Anna, Veronika, Aloisie, Barbora, Jana, and Štefánie. The only two new names introduced during the period were Irena and Jaroslava (each once).

The given names currently employed in Bigăr are in striking agreement with the most widely used given names in Bohemia and Moravia from the late Middle Ages through the first half of the nineteenth century, namely, Jan, Petr, Mikuláš, Jiří, Václav, Martin, Ondřej, Tomáš, Jakub, Matěj, Pavel, Adam, Josef, František, Karel, and Antonín for males, and Kateřina, Anna, Dorota, Markéta, Alžběta, Klára, Ludmila, Magdaléna, Barbora, and Marie for females Knappová 1978:16). Although some of the names above which do not appear on the lists of contemporary Bigăr names were used until recently, others are not to be found at all, Jiří and Jakub among them. One should not forget that the repertory of given names associated with the two to three dozen founding families would have been relatively limited and, in view of the rather strong tendency toward village endogamy, the original names self-perpetuating to a large extent. The propensity on the part of the villagers to use a dozen or so given names over and over is still observable today.

Despite the long separation of Bigăr from the mother country, foreign influences on given names and their domestic forms are surprisingly few. The forms Franci, Johan, Johana, Rozálie, Štefan, Štefánie, Vilhem (simplified from Wilhelm), and possibly a few others bear evidence of German influence, but one should keep in mind that the settling of Bigăr took place at a time when given names were not free of such influence even in Bohemia. Too, there may have been a few German families from Bohemia among those who first settled Bigăr, or some may have moved into the village in subsequent years. That German-speaking wives were brought to the community as late as the turn of the century is still remembered. Of the last two, one reportedly came from what today is Jupalnic just north of Orşova, and the other may have been from Vienna.

The period of Hungarian administration and Magyar school instruction lasting from the early 1870s through World War I does not seem to have left any significant traces. The only borrowing from the Magyar is the domestic form Lajoš for Ludvík (in Romanian, Ludovic). In the case of the youngest of the few men who bear it, the name came from his godfather's family after the preferred name, Václav, had been rejected: both the father's and grandfather's given name was Václav, but according to the villagers' belief, the same given name applied successively to three linear kin brings bad luck to the last one to receive it.

Most remarkable is the absence of Romanian given names or of domestic forms of Romanian derivation, the possible exceptions being only Štefan and Štefánie (in Romanian, Ştefan, Ştefania). In sharp contrast, the names of domestic animals in Bigăr include many Romanian borrowings.[7]

4. Family Names

As of July 1, 1980, 343 persons resided in Bigăr--337 Romanian Czechs and 6 Romanians. Of the Czech-speaking villagers only three (less than one percent) were born outside the community: one was a woman in her sixties, born in Prague to a Romanian Czech; the other two were men who had become members of local households several years earlier by marrying into Bigăr from Ravensca and Gîrnic, two other Czech-speaking villages of the area.

The villagers clustered in 111 households of numbered dwellings ranging in occupancy from a single individual to a lineally extended family. Only one house was completely Romanian: it was being rented by an elderly couple who managed the state-owned cooperative store [magazin mixt] that supplies the villagers with a limited selection of necessities. Four other households included a Romanian male, each of whom was married to a local woman.

Although the fully Czech-speaking households comprised a considerably higher number of nuclear families--as when a young couple with or without children resided in a parental household--there were only 25 different family names in use in Bigăr (excluding the names of the four mixed Romanian-Czech families). Although the large majority of these names are Czech, several have a German origin (Forst, Şnaider, Ştefbauer, and Şubert--in Romanian spelling). Some of these may have initially belonged to German-speaking colonists from either Bohemia or, in a rare case, other parts of Austria-Hungary, but most likely they were borne by Czech-speaking settlers: German family names were and continue to be as common in Bohemia (and Moravia) as surnames of Czech provenience were and are in Vienna.

The family names employed in Bigăr at present are listed below in alpha-

betical order according to their most common Romanian orthographic representation, each followed parenthetically by the corresponding unofficial Czech form and the number of households [8] to which it is attached:

Bașnic (Bašník, 1); Cafca (Kafka, 1); Carban (Karban, 2); Creș (Křeš, 1; from Gîrnic; residing in the Stehlic household, Nr. 133); Dlouhi (Dlouhý, 1); Filip (Filip, 1); Forst (Fořt, 2); Hamata (Hamata, 6); Hana (Hána, 8); Lis(s)i (Lysý, 13); Mareș (Mareš, 13); Mleziva (Mleziva, 17); Pelnars (Pelnař, 6); Petracec (Petráček, 1); Rehac (Řehák, 3); Roch (Roch, 8); Saucop (Soukup, 2); Scornicica (Škorníčka, 3); Stehlic (Stehlík, 4); Svoboda (Svoboda, 4); Șnaider (Šnaidr, 2); Ștefbauer (Štefbauer, 1); Șubert (Šubrt, 3); Vocaci (Vokáč, 1; from Ravensca; residing in the Vochoț household, Nr. 112); and Vochoț (Vochoc, 7). Of the 25 names above, two are not native to Bigăr—Creș and Vocaci.

5. Nicknames for the Mlezivas: A Partial Case Study

5.0. The high incidence in Bigăr of some of the family names—in particular those of Mleziva (17 households), Mareš (13), Lysý (13), Roch (8), and Hána (8)—coupled with the equally high occurrence of certain first names has given rise to an array of supplementary unofficial anthroponyms by which household heads as well as members of their families can be differentiated from each other whenever they are being spoken of by others. This aspect of naming is very highly elaborated. For example, each member of the nearly a score of households bearing the official family name of Mleziva is typically referred to by the familiar form of his or her given name followed by a nickname [přezývka in the Bigăr dialect of Czech].[9] The rest of this section is devoted to the discussion of the salient features of nicknaming as it relates to the members of the various Mleziva households.

5.1. Mleziva Jan (in Romanian, Mleziva Ion) from No. 13, the familiar form of whose given name is Johan, is known as Johan Ježek ["Hedgehog"] because his hair resembles hedgehog bristles. This descriptive nickname was originally bestowed on Johan's father, who possessed the same physical trait. The form in which the name Ježek occurs most frequently is Ježkuc,[10] as in Johan Ježkuc, the suffix -uc denoting a family or family affiliation.[11] Alternatively, Johan is also called Čokan, a nickname of obscure origin, or is referred to by the Romanian nickname Lupu, from lup, "wolf." The name Lupu was given to Johan's father in the 1930s by a Romanian after the villager had shot a red wolf.

Johan's wife Barbora, called Barka, is referred to as Barka Ježkuc, Barka Ježkovo, or Barka Čokanovo, the forms Ježkovo and Čokanovo being possessive adjectives derived from her husband's nicknames.[12]

Until her recent marriage, the couple's daughter Cecílie, called Cílka, was referred to by nicknames analogous with those applied to her mother—Cílka Ježkuc, Cílka Ježkovo, or Cílka Čokanovo. Since the marriage the daughter's nickname derives from her husband's name: he is Gusta (from August) Lysý, and she is called Cílka Gustovo Lysuc.

The couple's son Václav, called Venca, is referred to as Venca Ježkuc, Venca Ježkovo, Venca Čokanovo, or merely as Lupu when there is no possibility of confusing him with his father.

Location at or existence in or near Johan's household is expressed by the prepositional constructions u Čokana or u Ježkuch, the latter consisting of the preposition u and the genitive plural form Ježkuch. In Bigăr, the form Ježkuch represents the leveling of two cases of the plural—the genitive

and the locative—the final -ch being due to the influence of identical endings in the adjectival and pronominal declensions, and the preceding -u- reflecting the regular form of the masculine genitive plural, but with a loss of quantity.

Because the terms Ješek, Čokan, and Lupu have humorous and somewhat uncomplimentary connotations, they are used only in the absence of the two Mlezivas whom they designate. To do otherwise would be considered in poor taste, or even insulting if the speaker were to belong to a younger generation.

In short, then, the expected dialectal term Mlezivuc to designate a particular family affiliation, or the prepositional construction u Mlezivuch to denote location in or near a particular household, is hardly ever employed because in Bigăr either of them would apply to any one of a large number of families.

Most of the nicknames pertaining to the members of other households bearing the name Mleziva are discussed below.

5.2. Mleziva Antonín (in Romanian, Mleziva Anton) from No. 85 is referred to as Tonda Učiteluc, Tonda Šúšuc, Tonda Učiteluc Šúša, or simply Šúša. Tonda's nickname Učiteluc results from his grandfather's having been a teachor [učitel] in Bigăr; Šúša comes from an idiosyncratic trait of his speech, a sort of lisp, which was especially pronounced in his childhood, when this nickname was used in reference to him almost exclusively. Since the death of his father, who was also known as Tonda Učiteluc, this designation has been applied to him more frequently than has Šúša or Tonda Šúšuc.

Tonda's wife Barbora is known as Barka Učiteluc, Barka Tondove Učiteluc, Barka Šúšuc, or simply Šúšovka, ta stará ["the old one"] to distinguish her from their married daughter Anna, who is referred to as Anka

Ferdovo Šúšuc, Anka Učiteluc, Anka Šúšuc, or Šúšovka, ta mladá ["the young one"]. In Anka Ferdovo Šúšuc, the middle element comes from her husband's given name Ferdinand, the familiar form of which is Ferda. Were the couple to leave Anka's parental household and establish a neolocal residence, she would be referred to as Anka Ferdovo Jeníkuc, the form Jeníkuc being part of the nickname of her husband Mareš Ferdinand. His nickname, Ferda Jeníkuc, is derived from that given to his late father, Jeník Husaruc (see 6.7, below), whose name was Mareš Jan, to differentiate him from the numerous other males in the village who also bear the family name Mareš (Mareş). Anka's sister Kristýna is generally known as Kristýnka Šúšuc or Kristýnka Učiteluc.

The nickname Šúša, or the form Šúšuc, is not employed if members of this family are within earshot, but is acceptable when used by close friends.

Locative expressions vary depending on who among the members of the family has been singled out for reference: u Šúšuch (family as a whole), u Šúši (the male head of household), u Barky Šúšuc (his wife), and so on.

5.3. Mleziva Petr (in Romanian, Mleziva Petru) from No. 24 is known as Petr Valášek because his mother was a Romanian [Valaška, the feminine form derived from Valach, "a Walachian" or, in an obsolete sense, "a Romanian"; Valášek is the diminutive masculine form]. Petr's wife Helena is referred to as Helena Valáškovo or Helena Petrovo Valáškovo. The nicknames of their sons Lojzin (from Alois), Venclk (from Václav), and Jenda (from Jan) are analogous. The locative construction is u Valáška.

5.4. The nicknames given Mleziva Adam from No. 88 are Adam Učiteluc (for the origin of Učiteluc see 5.2, above) or Burtanos, from the Romanian

dialectal word burtãnoș, "big-bellied." The latter nickname, Burtanoș, applies only to Adam, who is rather portly. It is never said in his presence and is used only by the older villagers, as in the locative construction u Burtanoșa; younger villagers are expected to use the respectful phrase u strejčka ["uncle"] Adama Učiteluc.[13]

Adam, who in 1980 was 77 years old, is a widower. His wife Anna was known as Nána Učiteluc. Their son Josef, who with his family lives in his father's household, is referred to as Józa Učiteluc, with the optional addition ten Šóny (or Šóný), or simply Šóny. This nickname, given Józa in his childhood by schoolmates, was the name of a mechanical engineer of Romanian nationality (Şoni [spelling?]) known to the villagers. Józa's wife Etela is known as Etelka Učiteluc or, more specifically, as Etelka Učiteluc Šónýkovo; the couple's two sons, Adam and Jan, go by the nicknames Ády and Jenda Učiteluc.

5.5. Another Mleziva Adam, who resides in No. 66, is known as Adam Bednářuc, and his wife Kateřina as Kačena Bednářuc or Kačena Adamovo Bednářuc. (For the origin of the nickname Bednářuc, see 5.7, below).

5.6. Mleziva Josef (in Romanian, Mleziva Iosif) from No. 110 is known as Jóži Učiteluc to distinguish him from Józa Učiteluc (see 5.4, above), or simply as Papr(d)lík, or Paprdo for short. The latter nickname, humorous in both its forms and pejorative in connotation by virtue of its sound structure,[14] is never used in front of Jóži. Its origin cannot be established with certainty. According to one version, it used to be Pópr(d)lík, having been derived from the word pópa (from the Romanian popă, "priest"). Diminutive in form, the nickname reportedly was attached to Jóži at the time his father used to lead the villagers in prayers and hymns during the many church services that the Catholic priest who lived in Gîrnic was unable to

ttend. According to another version, Papr(d)lík is a corruption of Pepík, very common hypocoristic substitute in the mother country for the given ame Josef. After having spent some time in Czechoslovakia as a repatriate ollowing World War II, Jóži came back known as Pepík, but before long this ypocoristic was changed to Papr(d)lík.

Jóži's wife is known as Kristýna Papr(d)líkovo or simply Papr(d)lice. heir daughter Johana used to be referred to as Johana Papr(d)líkuc or Johana apr(d)líkovo, but since her marriage in 1980 she has come to be known as ohana Jendovo Hlotskejch because her husband, Vochoť Jan, goes by the name f Jenda Hlotskejch (by metathesis from Lhotskejch), the nickname attached o two Vochoť households, Nos. 2 and 112. An adjectival genitive plural in ommon Czech, the original form Lhotskejch no doubt has reference to Lhota, he name of a great many small Bohemian and Moravian communities founded dur- ng the Middle Ages and temporarily endowed with certain privileges (lhota [sg.]).

As for locative constructions, members of the younger generation employ he phrase u Jóžiho Učiteluc, whereas older people are most likely to say Paprdlíka, as when playing cards with Jóži in his house, or u Paprdlíkuch, s when invited by his family to a feather-stripping session.

5.7. Another Mleziva Josef resides in No. 2a. He is known as Jóži ednářuc because one of his lineal ancestors, possibly his great-grandfather, as the village cooper [bednář]. His wife Barbora's nickname is Barka Jóžiho ednářuc. The locative construction is u Jóžiho Bednářuc to differentiate óži's household from that of Mleziva Vincenc, his father, who also goes by he nickname Bednářuc (see 5.15, below).

5.8. Mleziva Václav (in Romanian, Mleziva Venţel) from No. 121 is known s Véna Nácek, Véna Malejch Nácek, with the optional addition ten starej ["the old one"], or simply as Nácek. The nickname Malejch[15] goes back

several generations to one of Véna's male ancestors who on account of his small stature was referred to as (given name +) Malejch (from malej [masc.; a Common Czech form], "small"). The origin of Nácek is not clear; in the mother country, it is the domestic form of Ignác. According to one informant, the nickname derives from the name of one of Véna's former close friends.

The nicknames of the members of Véna's family follow the regular pattern: his wife is known as Maryška (for Marie) Náckovo, Maryška Malejch Náckovo, or Maryška Vénovo Malejch (Nácka); his son as Vencík (from the Romanian Vasile, interpreted in the Czech as Václav) Malejch Nácek or Nácek, ten mladej ["the young one"]; the son's wife as Barka Náckovo or Barka Vencíkovo Malejch; the son's son as Lajoš (from the Magyar Lajos for the Czech Ludvík) Vencíka Malejch, less frequently as Lajoš Vencíkovo Malejch or Lajoš Náckovo, and rather rarely as Lajoš Náckuc; and the son's daughter as Maryška Vencíkovo Malejch (Náckovo). For the locative, the villagers use u Nácka, referring to the household head, or u Náckuch, when what is meant is the household as a whole.

5.9. Another Mleziva Václav resides in No. 108; he is a cousin of the older Nácek (see 5.8, above). Because the familiar form of his given name also happens to be Véna and his nickname Malejch, he is differentiated from his namesake by the addition za kostelem ["behind the church" (where he lives)]. Besides his nickname Véna Malejch za kostelem, he is also redundantly nicknamed Véna Barčino Malejch za kostelem, in part after his wife Barka.

Of the members of his household, his wife is known as Barka Vénovo Malejch za kostelem; his son as Štěpánek (for Štěpán) Malejch za kostelem, also referred to as Tulipán (in Czech, tulipán means both "tulip" and "dumbbell, stupid person"); his son's wife as Sofina (from Zofie) Štěpánkovo Malejch; and his son's sons as Jenda and Lojzin (from Jan and Alois) Štěpánkovo Malejch.

5.10. Mleziva František (in Romanian, Mleziva Francisc) from No. 109 is referred to as Fiala because his mother came from a household known as u Fialuch, a name no longer officially attached to anyone in Bigăr. The familiar form of his given name is Franta which, combined with his nickname, yields Franta Fialuc (as in answer to the question, "Which Franta?"). His wife is known as Pepina (from Josefa) Fialuc, his daughter as Johana Fialuc, and his mother, who lives with them, as Sofina Štěpánovo Malejch (her late husband was Mleziva Štěpán) to distinguish her from Sofina Štěpánkovo Malejch (see 5.9, above). The locative construction is u Fialy or, in reference to the entire household, u Fialuch. (Franta's son Alois, who lives in Moldova Veche, a regional town known among the Romanian Czechs as Bošňák, is referred to as Lojzin Fiala.)

5.11. Another Mleziva František resides in No. 122; he is the brother of the older Nácek (see 5.8, above) and of the late Štěpán Malejch from No. 109. His nickname is Franta Malejch or simply Púďa. The origin of the latter nickname is not entirely clear: reportedly, as a child he referred to a dish made from maize flour mixed with boiling water and salt and baked in a greased pan in the oven as malaj na půdu (from the Romanian mălai, "maize flour or pancake made therefrom"). His wife Anna is known as Nána Frantovo Malejch, Nána Púďuc, or Nána Púďákuc, and his daughter Helena as Helena Púďuc. So long as his son Václav was living in the same household, he was referred to as Venca Malejch Púďa or ten mladej Púďa ["the young Púďa"], to differentiate him from Púďa, ten starej ["Púďa, the old one"]. The locatives are u (strejčka) Púďi or u Púďuch.

5.12. There is a third Mleziva František, who resides in No. 111. He

inherited his nickname Ferďánek from his late father, Ferdinand, also known during his lifetime as Ferďánek. His wife Magdaléna is referred to as Majdy Ferďánkovo or Majdy Ferďánkuc (or Ferďankuc) and his son Josef, the village teacher, as Jóži Ferďánkovo or Jóži Ferďánkuc (or Ferďankuc).

5.13. Mleziva Matěj (in Romanian, Mleziva Matei), who resides in No. 45 is nicknamed Matějáš or, after his wife Barbora, Matěj Barčino. His wife and their daughter Etela are known as Barka Matějášovo and Etelka Matějášovo. The locative construction is u Matějáše or u Barky Matějášovo, when reference is to his wife.

5.14. Another Mleziva Matěj lives in No. 63. He inherited his nickname Strnádek, the diminutive form of strnad, "bunting," from his father, who was small and skinny. His wife Marie is known as Marica Strnád(k)uc or Marica Strnádkovo. The locative constructions are u Strnádka or u Strnádkuch.

5.15. Mleziva Vincenc (in Romanian, Mleziva Vichenti) from No. 118 is known as Vincek Bednářuc; he is the father of Mleziva Josef from No. 2a (see 5.7, above). His wife Anna's nickname is Andula Vinckovo Bednářuc or simply Andula Bednářuc.

5.16. Mleziva Alois, who resides in No. 90, is known as Pírča or, with the optional addition of the familiar form of his given name, Lojzin Pírča. His wife Kateřina is referred to as Káty Pírčovo. The nickname Pírča was originally given to his grandfather, who had made the acquaintance of a Romanian peasant family by the name of Pircea in Bănia near Bozovici, some 25 kilometers (ca. 15 miles) north of Bigăr. The Pircea family acted as host (in Romanian, gazdă), whenever the old Mleziva or members of his family visited Bănia, and he returned the hospitality whenever the Pirceas visited Bigăr.

5.17. Lojzin's mother, Marie Mlezivová, who is the widow of the old Pírča's son, lives in No. 89. She is known as Maryška Pírčovo, Maryška Pírčovo Zedníkuc, or Maryška Martinovo Zedníkuc. The nickname Zedníkuc, borne by her late husband, is derived from the traditional occupation of the males in his family (zedník, "bricklayer, mason").

5.18. No attempt has been made to include the nicknames of those Mlezivas who are either no longer living or who have moved away from Bigăr; such an inquiry would yield a large amount of additional data. For example, Mleziva Alois, who until his death around 1960 lived in No. 84, was known as Červeňák because of his red hair (in the Bigăr dialect, červený vlasy). His wife remarried and has since acquired a new nickname, derived from that of her present husband. Another Mleziva, Jaroslav by first name, who lives in nearby Berzasca, is referred to as Bambula, from the Czech bambula,[16] "oaf, simpleton, blockhead." According to one informant, Jaroslav inherited this nickname from his father Johan, known for his immoderate consumption of alcoholic beverages. When Johan had had more to drink than he could reasonably tolerate, he would call other men by this name, until he finally earned the nickname for himself.

In summary, then, although there are a great many Mlezivas in Bigăr, a number of whom also share the same given names, each one is differentiated from all the others by an individual nickname.

6. Analytical Comments

6.0. According to the information obtained from villagers, the need for a nickname arises whenever there are at least two individuals who have identical given and family names. While in Bigăr this condition alone would account for a fairly high incidence of nicknames, a person without one is in fact a

rare exception. This is so because family names that at present are attached to a single household have not always been limited in their reference, becoming unique only after members of other households bearing the same name died, moved away, or, in the case of women, married. Under such circumstances a family nickname could be expected to lose its functional significance; instead, the sheer force of custom has caused it to be retained.

Although the nicknames in current use are known to those individuals to whom they refer, caution must be exercised whenever their bearers are within earshot. This is particularly true of uncomplimentarily humorous or pejorative designations, for example, Šúša or Bambula (see 5.2 and 5.18, above). Whether or not a person feels embarrassed or offended when his or her nickname is used while he or she is present depends on the age of the speaker and the nature of the audience.

A number of nicknames have been applied to the members of certain households for several generations, and some of them undoubtedly go back to the time of Bigăr's founding. One such is the nickname Hlotskejch, attached to two Vochoț households (see 5.6, above). Nicknaming, however, continues to be an active process; hence, names have also been attested that are of relatively recent origin. Among these are the nicknames for Mareș Ștěpán (in Romanian, Mareș Ștefan) from No. 48, known as Ștěpán Mekánik or Ștěpán Huzinantuc. Both were assigned to Ștěpán in 1958 when he took charge of the running and maintenance of the newly introduced direct-current generator. The nicknames derive from the Romanian words mecanic, "mechanic" (closely similar to its Czech equivalent mechanik), and uzină,[17] "factory, (industrial) shop."

Some of the nicknames in current use originated during the childhood

or youth of the individuals to whom they are attached, having been given to them by their peers, friends, or parents. Among these are Šúša and Púďa (see 5.2 and 5.11, above). Others were bestowed on villagers during their adulthood on account of a conspicuous physical trait or to mark a significant event in which they took part. The nicknames Burtanos and Lupu (see 5.4 and 5.1, above) are examples of this category.

The majority of nicknames, however, have been handed down from one generation to the next. Such is the case, for example, of Učiteluc, Hlotskejch, Bednářuc, Malejch, and a number of others. For the most part, inherited nicknames refer to the traditional occupation of a household's males whether or not it is still practiced today.

The predilection for nicknaming is evident from the fact that it is far from unusual for a villager to be referred to by two or three different nicknames: Mleziva Jan is known as Johan Ježek, Čokan, or Lupu (see 5.1, above); Mareš Štěpán as Štěpán Mekánik (v [h]uzině), Štěpán Huzinantuc, or occasionally as Štěpán Jeníkuc; and the like. The option to select from among several nicknames applies to women also. At the same time, though, women's nicknames are commonly based on those attached to their close male relatives (husbands or fathers). To give one example, the wife of the aforementioned Mareš Štěpán, Terezie, is known as Rézi (Štěpánovo) Huzinantuc, Rézi Mekánikovo, or Rézi Štěpánovo Jeníkuc.

Given the large number and variety of nicknames actively employed in Bigăr, it may be of interest to consider briefly how their coinage and selection are motivated. The following major categories are represented:

6.1. A few nicknames derive from the name of the place from which an individual or his lineal ancestor originated. For example, Hána Jan (in

Romanian, Hana Ion) from No. 61 is known as Jány Heleňák or simply Heleňák because his father moved to Bigăr from Helena (officially, Sf. Elena), one of the six Czech-speaking villages of the southern Romanian Banat. Jány's wife is referred to as Johana Heleňákovo, and the locative construction is u Jányho Heleňákuc or u Heleňáka. By virtue of its original reference, the nickname Hlotskejch appears also to belong in this category (see 5.6, above).

6.2. Ethnic origin is reflected in the nickname Petr Valášek, given to Mleziva Petr, whose mother was a Romanian (see 5.3, above).

6.3. Maternal family name serves as a nickname in the case of Lysý Št (in Romanian, Lis[s]i Ştefan) from No. 12, known as Salaba or Štěpán Salab Štěpán's mother, who is no longer living, married into Bigăr from Helena; her maiden name was Salaba.

6.4. Paternal given names provide the basis for the nicknames of several villagers, among them Mleziva František, called Ferďánek (see 5.12, above), and Mareš Štěpán, who in addition to his other names is known as Štěpán Jeníkuc (from Jeník, a familiar form of Jan; see 6.0, above).

6.5. Nicknames deriving from Romanian family names are attached to Mleziva Josef, known as Sóny (see 5.4, above), Mleziva Alois, called Pírča (see 5.16, above), and Lysý Václav (in Romanian, Lis[s]i Venţel) from No. referred to as Marán or Venca Maránuc after a Romanian by the name of Mara The corresponding locative u Maránka is based on the diminutive form Marán

More numerous than nicknames based on proper names are those derived from appelatives.

6.6. Very common are nicknames that refer to the traditional, but not necessarily present, occupation of the male members of a household. There

several other nicknames of this category in addition to those already
ed—Učiteluc, Bednářuc, Zedníkuc. Hána Jan, this one from No. 35 (see
6.1, above) is known as Józa Kovářík (from kovářík or kovařík, a
nutive form of kovář, "blacksmith"). His wife Kateřina is referred to
atuška Kováříkovo, his son Jan as Jenda Kovářuc, and the son's wife
as Anka Jendovo Kovářuc. Filip Václav (in Romanian, Filip Ventel)
No. 20 is nicknamed Véna Kameníkuc (from kameník, "stonemason"). Mareš
tišek (in Romanian, Mareș Francisc) from No. 10 is known as Tišler or
a Tišler (from the German Tischler, "joiner, cabinetmaker"), according
he profession of his father. Franta's other nicknames are Prášek or
; his wife Veronika is referred to as Veruna Tišlerovo or Veruna Práškovo,
their daughter Helena as Helena Tišleruc or Helena Práškuc. An example
nickname derived from an occupation recently introduced is Mekánik or
hantuc (see 6.0, above).

6.7. The most widely used nicknames are those that describe a person's
arance, behavioral attributes, or idiosyncratic traits, or those that
rd some noteworthy circumstance of the bearer's existence or origin,
xploit, or incident. Some of these nicknames are drawn from the Czech
con: Ješek, Malejch, Strnádek, and Červeňák (see 5.1, 5.8, 5.14, and
, above), Tulipán (see 5.9, above), Súša (see 5.2, above), se kostelem
5.9, above), and Půda (see 5.11, above). Another nickname in this
gory is attached to the late Mareš Jan, known as Jeník Husaruc, because
erved during World War I with the light cavalry (hussars, from the Mag-
huszár). Jeník's brother, Mareš Štěpán, who in 1980 was in his eighties
resided in No. 4a, is referred to as Štěpán Husaruc Japan because his

father liked to tell a story about the Japanese. The additional nickname, Japan, was added to Husaruc in order to tell him apart from his late namesake in No. 114, known as Štěpán Husaruc Krája. Krája's wife, the domestic form of whose given name is Johana, is referred to as Krájovka.[18]

Nicknames of this category based on Romanian appelatives include Burtanos, Lupu (see 5.4 and 5.1, above), and Marva, attached to Mareš Matěj (in Romanian, Mareș Matei) from No. 4a. Marva, given to Matěj by his father, is derived from the Romanian dialectal word marvă, "beast, cattle."

6.8. The category of nicknames derived from the name of the original occupant of a household—referred to in Czech as jména po stavení or jména po chalupě ["names according to dwelling"]—is partially exemplified by Hlotskejch, in reference to two Vochoț households (see 5.6 and 6.1., above), and Fiala (see 5.10, above).

6.9. The origin of many nicknames used in Bigăr is obscure—for example, of Čokan, Krája (see 5.1 and 6.7, above), and Dobizuc, applied to several of the Pelnař households. Some were given to the bearers spontaneously during their youth. By contrast, alternative explanations exist for other nicknames. One of the men named Hána Josef (in Romanian, Hana Josif) and known as Papež ["Pope"] is said to have given the nickname to himself on account of the magic power he claims to possess. The explanation elicited from Hána himself in connection with this study, however, was different: he related that as a young boy he would stand below looking up whenever girls were picking cherries in the trees until one, aware of his ulterior motive, yelled out to him disapprovingly, "Ty papeži!" ["You pope!"].

7. Conclusion

The extensive use of nicknames is far from unusual in Romanian villages, but rarely has it attained the scope found in the predominantly endogamous Czech-speaking community of Bigăr, isolated in the hills of the southern Banat. Nicknames are usually attached to men and then serve as the basis for the derivation of female nicknames. It is not uncommon for a villager to be known by two or three nicknames whose origins are variously motivated. The elaborate system of nicknaming in Bigăr must be viewed as a highly adaptive mechanism serving to offset the excessive degree of ambiguity that has probably characterized the repertory of local anthroponyms since the village's founding.

FOOTNOTES

1. The field research in the course of which the material for this paper was gathered was made possible by a grant under the Mutual Educational and Cultural Exchange Act of 1961 (The Fulbright-Hays Act). Grateful acknowledgement of assistance is due not only to the several United States agencies charged with the administration of the scholarly exchange program but also to the Romanian Ministry of Education, which assumed the formal sponsorship of my research, and the officials and faculty members of the University of Timişoara, who were helpful with the various field arrangements on the local and regional levels. Thanks are further due to my various informants in the village of Bigăr, which I visited during May and August 1980, especially to Josef Řehák (Rehac Iosif) and his wife.
2. The stimulus for this study has been Utěšený's remark, "The strikingly peculiar system of [personal] nicknames in Bigăr, which has apparently been completely preserved and has remained fully functional to the present day, deserves to be recorded and described in detail. The same is true of the situation in Ravensca" (Utěšený 1964:211).
3. For a more detailed and documented account of the colonization of the southe Romanian Banat by the Czechs, see Salzmann n.d., and for a bibliography of sources concerning the Czechs and Slovaks in Romania, including linguistic contributions, see Salzmann 1979 and n.d.
4. There has been some question as to the provenience of Gîrnic's name. It is an oronym which appears to have preceded the founding of Weitzenried by a fairly long period of time. My search for the origin of the names of the Czech-speaking villages in the southern Banat, conducted in Vienna's

Kriegsarchiv, has revealed Gernick B[erg] in the location where Gîrnic is today, recorded in a handmade map of the Josephinische Landesaufnahme (Banat) map collection from 1769-1772 (1:28,000; "Uypalanker-District, gegend bey Moldava, und Berg-Werk Bosniak, Moldovaer-Insul, nebst ein theil des Donau-Flus"; BIIa 577, Sectio 193). The name Gernick is likely to be of Slavic, probably Serbian, origin.

The figure is based on Urban (1930:24) and Karas (1937:44), who give the population of Bigăr respectively as 586 and 610.

For the derivation of feminine forms of family names in Czech see Knappová 1979.

See Skulina 1974 and Utěšený 1964 for similar observations.

The count by households simplifies the presentation considerably. For example, in No. 34, owned by Scornicica Amalia, a widow, also resides her widowed daughter Roch Ecaterina with her son Francisc; in No. 88, owned by Mleziva Adam, a widower, also resides his son Iosif with his wife and two sons; and so on. If one were to count nuclear family units, the incidence of some of the family names would rise appreciably.

In the Czech spoken in the mother country, this archaic and dialectal word is now rarely used, the current terms being přezdívka or přísvisko.

The forms cited throughout this paper are not given in a phonetic or phonemic transcription but conform to the orthographic conventions of Literary Czech. Given the nature of the subject matter, the loss of relevant information as a consequence of this procedure is not significant.

This suffix, which appears as the termination -ovic in Common Czech, has a number of dialectal variants, among them -ojic, -ojc, -ouc, -oc, and -ujc.

The variant -uc, used in Bigăr, is characteristic of the speech of about half a dozen villages in the southwestern portion of the Domažlice region on the southwestern border of Bohemia.

12. As compared to Literary Czech, in which it marks the neuter form of the nominative singular, the termination -ovo is used in the speech of Bigăr for a masculine possessor and all three genders of the possessed noun, and is indeclinable. The Bigăr form is characteristic of the Southwest Bohemian dialect of Czech.

13. The terms strejček (colloquial form of the Literary Czech strýček), "uncle," and teta, "aunt," are used, in appropriate case forms, both for reference and address for older people, but not necessarily related to the speaker.

14. In Common Czech, the word páprda (or paprda) is a pejorative and refers to a disagreeable old man. The sequence prd is a root with a scatological meaning.

15. The form is a colloquial genitive plural in the compound declension of adjectives with a hard desinence.

16. According to Machek (1968:44), bambula is a borrowing from the Magyar bamba, "stupid." Other Czech sources consider the Italian as the source of this pejorative.

17. The prothetic h- before the etymologically initial u- of Huzinantuc is especially characteristic of the Southwest Bohemian dialect of Czech spoken in the Chodsko region, which in all likelihood contributed a fair number of the original settlers.

18. One particular female nickname, independent in origin of that attached to her husband, was explained by a villager as follows: "There was a time when there were a great many wild hogs in the woods not too far from Bigăr

and we were permitted to shoot them. I remember one particular winter when there was so much meat in Mraconea [a large tract of dense woods to the southeast of Bigăr] that one didn't know what to do with it. Several of us went to get some of it—X, her husband Y, and others. On the way Y told us that when his wife broke wind, it didn't make a loud noise, it merely sounded like [an onomatopoetic word], but that when this happened, we had better run, because it would smell bad right away. We children—I was about fourteen or fifteen—never forgot what he said, and since that time she hasn't been spoken of by any name other than ____."

REFERENCES

Czoernig, Karl Freiherr von

1857 Ethnographie der oesterreichischen Monarchie. 3 vols. Wien.

Karas, František

1937 Československá větev, zapomenutá nebem i zemí. I. Čechové v Rumunsku. Praha.

Knappová, Miloslava

1978 Jak se bude jmenovat? Praha. (Československá akademie věd, Malá jazyková knižnice, Vol. 1.)

1979 Přechylování příjmení v češtině. Naše řeč 62:225–233. Praha.

Machek, Václav

1968 Etymologický slovník jazyka českého. 2nd, revised and enlarged edition. Praha.

Salzmann, Zdenek

1979 A bibliography of sources concerning the Czechs and Slovaks in Romania. East European Quarterly 13:465–488. Boulder, Colorado.

n.d. Some observations on the Czech spoken by the villagers of Ravensca in the southern Romanian Banat. To appear in International Review of Slavic Linguistics.

n.d. Addenda and corrigenda to A bibliography of sources concerning the Czechs and Slovaks in Romania. To appear in East European Quarterly.

Skulina, Josef

1974 Vlastní jména osob i zvířat a tratové názvy u šumických Čechů v rumunském Banátě. Zpravodaj Místopisné komise Československé akademie věd 15:1:33–36. Praha.

Urban, Rudolf

1930 Čechoslováci v Rumunsku. Knihovna Československého ústavu zahraničního, Vol. 2. Bucureşti.

Utěšený, Slavomír

1963a Zeměpisná jména u Čechů v Rumunsku. Zpravodaj Místopisné komise Československé akademie věd 4:2:134-139. Praha.

1963b Pomístní jména v českých osadách na jihu rumunského Banátu. Zpravodaj Místopisné komise Československé akademie věd 4:3:196-201. Praha.

1964 Vlastní jména osob a zvířat u Čechů na jihu rumunského Banátu. Naše řeč 47:208-216. Praha.